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Tahrik-i-jadid

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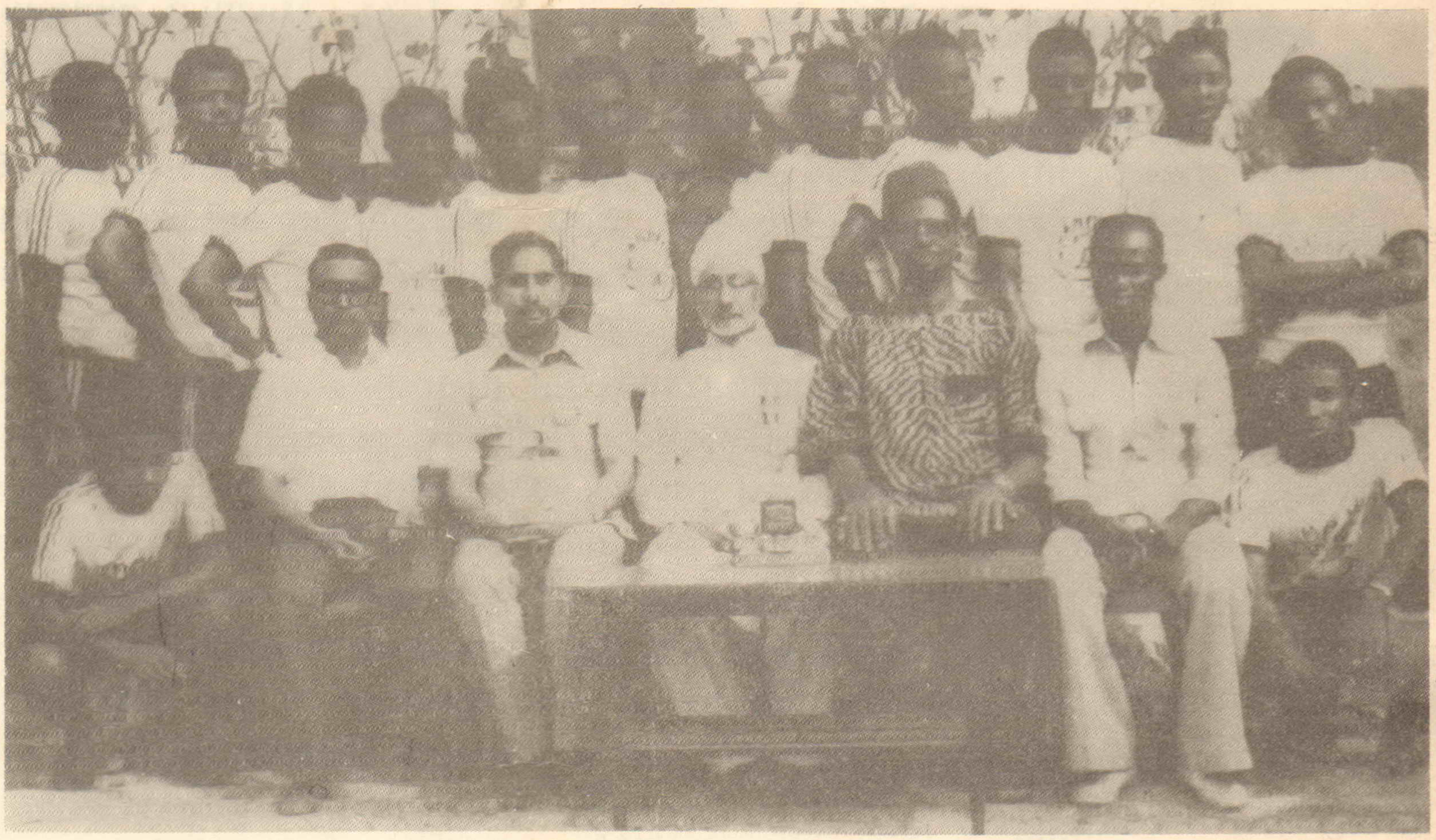
Rabwah

Editor : Naseem Saifi

ZUHUR, 1360 AUGUST, 1981

The Young men in the picture are the students of the Ahmadiyya Secondary School Bo, Sierraleone.

Sitting second from right is Paramount Chief V. V. Kallon, President of the Jammaat, next to him on his right are Maulana M. S. Shahid, Mr. B. A. Akhtar, Principal, Mr. Sadiq Mohammad.



احمدیہ سیکنڈری سکول بو سرالیون کے طالب علم مکرّم امیر صاحب، اور پرنسپل صاحب کے ساتھ سکول کے پرنسپل اور دو اساتذہ بھی دائیں اور بائیں تشریف رکھتے ہیں۔

بسم الله الرحمن الرحيم

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Monthly

Tahrik-i-Jadid

Rabwah

Vol. XVII—No. 8

August, 1981

Editor
NASEEM SAIFI

MALFOOZAT

A BURNING FOR GOD

God, the Almighty, has created man so that he may recognise Him and attain to His nearness.

ما خلقت الجن و الانس الا ليعبدون

He who does not keep this aim of life in view and is always busily engaged in worldly pursuits, to buy that piece of land or put up a building or to get hold of such and such property, can be given a few days' respite by God and then he is called back; how else can he be treated by God? The man must have a sort of burning in his heart for the attainment of the nearness of God, the Almighty, so that, because of this, he may become worthwhile in His eyes. If this burning is not there and he is all the time after the worldly gains, he will be given a little of respite and then he will be annihilated.

God, the Almighty, gives respite because He is forbearing but he who does not avail of His forbearance, there is nothing that can be done for him. The good luck of the man lies in his having a sort of relationship with God, the Almighty. The central point of all acts of worship is the heart. If one worships God but the heart is not inclined towards Him, this act of worship will be of no avail to him. That being the case it is of utmost importance that the heart must be drawn towards Him with a perfect pull.

(Malfoozat Vol. VII, p-289)

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KHUTBA

MAY GOD STRENGTHEN MUSLIM UMMA

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LET ALL OF US PRAY FERVENTLY FOR THE REMOVAL OF WORRIES

Addressing the Friday Gathering at the Masjid Aqsa, on the 24th of July, 1981,

Hazrat Imam Jamaat Ahmadiyya, told the audience that God had put various acts of worship together during the month of Ramazan. These acts of worship are : fasting, suprerogatory Prayers, supplications, controlling one's self and to shun the low passions; also added to these things is the recitatioh of the Holy Quran which is done more than usual during this month, and to give charity to the poor and the needy. In short God has made this month such that it can be said that it is a month of all the good and appropriate deeds.

Referring to the supplications, Huzur remarked that all the appropriate deeds become effective (in connection with the rewards) only when a person prays to God very fervently and one begs God to accept his actions (the appropriate deeds). He also told the Gathering that the acceptance of the prayers (supplications) is very much linked with the *Lailatul Qadr* and the last days of the month of Ramazan make the supplications especially efficacious.

God says (in the Holy Quran) : "Ask Me and I will give you." It is only he who fully understands that he cannot get anything without asking it from God, who can get his prayers accepted and whose good and appropriate deeds become worthy of reward. It is not our wealth or our deeds that matter in the sight of God ; what really metters is the fact of our

supplicating to Him for His help and for His forgiveness.

Huzur remakred that however good the deeds might be there are always some flaws in them - and these flaws can be thousands - and thus they become unacceptable. What God says in respect of these deeds is that people should pray to Him that He may cover them up. He told the Gathering that one should offer special prayers during the ten days of the Ramazan so that whatever good he has done during the first twenty days, it may become acceptable to God.

While talking about the acceptance of the prayers Huzur made mention of the Muslim countries and drew the attention of the Jamaat to the fact that they deserved their prayers very much, for, they were passing through great hardships : there being internal troubles, international disorders (one Muslim country fighting against the other) and climax being reached by destruction of N. Plant of Iraq by the people who are known as the Maghzoob alaihim (those who are under wrath of God) and not one aeroplane of the Muslim countries could come forward to intercept. Huzur urged the Jamaat to pray very frevently that God may remove the worries of the Muslim countries and enable them to stop dissipating their power and to protect them against the mockery of the enemies. The Jamaat should pray, he said, that God may grant the Muslim Umma patience and let their faith stay intact ; the Jamaat should also pray that God may enable the Muslim Umma to act in a way that He may be pleased with them and not that his wrath descend on them.

The stress of his note was on fervent prayer for the Muslim Umma.

The day being a rainy day, Huzur offered the Asr Prayer along with the Juma Prayer.

Vakil-Aala returns from tour

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Hazrat Sahibzada Mirza Mubarak Ahmad, Vakil-i-Aala and Vakil-ut-Tabshir has returned to Rabwah after an extensive tour of the Far Eastern countries ; he reached here on the 23rd of July. The tour lasted for almost three months and the countries visited were : Sri Lanka, Singapur, Japan and Indonesia.

While in Sri Lanka, Sahibzada Sahib addressed the Annual Gathering of the Jamaat and also discussed the possibilities of the expansion of the Jamaat activities, with the officials of the Community. While in Japan, in addition to meeting a large number of Japanese and addressing meetings at various places, he also met two religious leaders in Osaka and Tokyo. He had very useful discussions with these two religious leaders who were highly impressed by the noble teachings of Islam. The one in Tokyo admitted that he could not say anything more than what he had been told of Islam, rather he agreed that the teachings of Islam were very elaborate and could help the world better.

In Indonesia, the Vakil i-Aala toured the country extensively and addressed the gatherings of the Jamaat and met the individuals for promoting the cause of the Jamaat. He was well received by non members as well who attended the Functions arranged by the Community and appreciated the activities of the Jamaat all over the world.

Friends are requested to pray to God that He may bless the tour and produce very good results in favour of the noble religion of the Holy Prophet Mohammad, sallallaho alaihi wa sallam. Amen.

The passing away of a servant of humanity

In the last issue of the Tahrik-i-Jadid we announced with regret the passing away of our veteran Missionary Doctor, Dr. Zia-ud-Din, who breathed his last at Kano where he had been serving mankind for the past twenty years. Below we reproduce the text of the Resolution of Condolence passed by the Ahmadiyya Jamaat in Nigeria. It is signed by Alhaj S. I. Ogunbekun, Chairman, Ahmadiyya Mission, Kano.

The text of the Resolution :

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The entire members of the Ahmadiyya Jamaat Kano express their profound grief and deepest sorrow on the sad and untimely demise of our beloved brother Dr. Ziauddin, Incharge Medical Officer of Ahmadiyya Clinic, Kano who passed away at the age of 55 years on 11th July, 1981 at his residence in Kano.

Dr. Ziauddin Sahib was the second Medical Missionary of the Ahmadiyya Jamaat in Nigeria and was the first one posted to Kano in January 1962. He first established the Ahmadiyya Clinic in the Mission House of the Jamaat at 68, Emir Road, Sabon-Gari Kano. A few years later he moved the clinic to a more spacious rented building at No. 1 Inuwa Wada Lane and finally to the present permanent site at No. 52 Bompai Road, Kano in early 1970, the foundation stone of which was laid by His Royal Highness Alhaji Ado Bayero the Emir of Kano on 28th December, 1968.

The late Dr. Ziauddin was a very sincere member of the Jamaat who dedicated his entire life in the service of Ahmadiyyat, at a very early age during his student life. After graduating as a medical doctor he was accepted in the active service of the Jamaat in 1957 and continued serving in this capacity for about 24 years until his demise as a 'Shaheed' a few days ago. Our departed brother was an embodiment of piety, devotion to duty, hardwork and perseverance. Inspite of his generally poor health he was blessed by Allah Almighty with some special qualities which he utilised fully in the service of the Jamaat and the general public of Kano. He selflessly served people from all walks of life in Kano. for about 20 years continuously and attained a praiseworthy reputation and a good name for himself as well as for the Ahmadiyya Jamaat in general. His good reputation as highly skilled physician attracted large numbers of patients from far and wide. Surely Allah had put 'SHAFA' or healing power in his hands.

Besides this he was also a kind-hearted humanist. He would always look for needy people and would be highly pleased on getting a chance to help them. He would examine a large proportion of his patients without any charges and would give them medicines free of costs or on very nominal rates. These qualities had won for him many friends from among the Commissioners, top civil servants, Chief executives of Commercial Organisations and traditional chiefs.

(Continued on page 17)

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SO SAID

The Founder of the Ahmadiyya Movement

Use of Rosary

On being asked whether it was good to use the Rosary for the glorification of God, he said :

The one using Rosary is actually concentrating on counting the beads and he is more interested in completing the number (that is, the number of times that he wishes to glorify God.) You can well understand whether this person would think more of the number or the glorification. He who thinks more of the number, can never repent (or glorify) seriously. The Prophets of God, may His peace be on them, and others who are perfect in their love for God, and in fact the people who have annihilated themselves in the Being of God, have never felt the need of counting anything like the beads of the Rosary ; they always continue thinking of Him (the act of remembrance). They take the question of counting to be meaningless. Does anyone talk of his beloved by counting his name (by repeating it a fixed number of times) ?

If one is sincere in his love for God and has perfectly directed his attention towards Him, it simply cannot be imagined that he would think of repeating His name (or glorifying Him) a fixed number of times. Such a person would definitely take the remembrance of God as his food. The more he would remember Him, the more he would like to continue it, and advance in this matter. If, however, his intention is to do it by counting he is bound to be bored by it and he would do it as if an unpleasant duty has been imposed on him. (Malfoozat vol 7, p. 18)

It's Like Itching

The pleasure of this world can be likened to itchinig. In the beginning, it is very pleasant but when one continues scratching, the place gets a wound and it starts bleeding, so much so that it becomes pussy and malignant ; it also pains.

The fact is that this house, (the world) is a very transitory one and of no value at all. The idea has struck me many a time that were God to give the choice to a dead person to go back to the world, he would certainly beg not to be sent back. If somebody has a true and sincere faith in God, he can get rid of the hardships that the world places in his way, for, He listens to the pravers of those who are really afflicted. Of course, the condition for the prayer to be heard is that one should not get tired of praying ; that is what can make him successful. But, on the other hand, if he gets tired of praying he will be utterly unsuccessful and that will also prove his faithlessness. That will show that he suspects God that He might not listen to his prayer ; this will make him lose his faith. For example, if somebody is told to dig the earth, and that thereby he will find a treasure, and he digs only a few feet and finds

no treasure, he will not only be disheartened by this failure, he will begin to abuse the person who told him to dig. This, as a matter of fact, is personal weakness and his own fault that he did not dig the earth as much as he **should** have. Likewise, when a man prays and gets tired of it he does not deem this failure to be his own sluggishness and negligence ; he begins to cast aspersions on God and ultimately he becomes a man of no faith and goes to the extent of becoming an atheist. (Malfoozat Vol. 7, p. 23)

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Tests and Trials

There is none who can show love, mercy and affection more than God, the Almighty. But, of course the condition is sincerity (on the part of the man). Let somebody be for Him from the core of his heart and then see whether He looks after and holds the hand of the sincere person or not. He who puts Him to test is himself put to test.

Somebody came to the Holy Prophet, sall llaho alaihi wa sallam, and joined the fold of Islam. Later on, he lost his eyesight and began to say that this calamity had befallen him because of his acceptance of Islam. He left Islam. The Holy Prophet, sallallaho alaihi wa sallam, tried to explain to him but he did not agree with him. Had he remained Muslim it was quite possible that the God who had the power to do so, might have given him eyesight once again, but by becoming an unbeliever he added religious blindness to his physical blindness.

I am afraid there are a lot of people who put God to a test ; it is quite possible that they themselves might be put to test. The Holy Prophet, sallallho alaihi wa sallam, says that he who professes faith in me (i.e., he who becomes a Muslim) should first and foremost prepare himself for hardships. But, of course, these hardships are to be encountered only at the early stage. If the person is patient and steadfast, God grants him His grace, for, the Believer passes through two conditions; one, when he becomes believer, a hell of hardships is prepared for him wherein he has to stay for some time and has to undergo the test of his patience and steadfastness. When he proves himself to be truly steadfast, he enters into the second condition and that co dition is that the hell is changed into paradise. It is related in the Bukhari (Hadees) that the believer gets so near to God through his supererogatory prayers that He becomes his eyes with which he sees ; He becomes his ears with which he hears ; He becomes his hands with which he holds ; He becomes his feet with which he walks. Another Tradition (Hadees) tells us that God says that He becomes his tongue with which he talks. For such people God says

من عادا لی ولیا ناذنت له للحرب

That is, he who becomes the enemy of My friend, should get ready for the battle. That is how God is jealous for His servants.

At another place, He says : there is nothing for which I he-itate as much as I hesitate to cause a believer to die and that is why he falls ill many a time and recovers. The reason for this is that God wants to cause him to die but then gives him respite to live in this world a little longer.

Malfoozat Vol. 7, p. 126

Repentance and purity

Which day is better and more

blessed than the Fridy and the days of Eid? I tell you. it is the day of man's repentance which is better than all these days and is greatar than the day of Eid. Why is it so? It is because that is the day when the book of bad deeds which carries a man nearer to the hell, and from within, takes him under the wrath of God is washed away (is effaced) and his sins are forgiven.

The fact is that there can be no other day better and greater than the day when he is saved from the ever-lasting hell and eternal wrath of God - there can be no other day of happiness or the day of Eid. The sinner who was away from God and was a target of His wrath, has now, with the grace of God, come nearer to Him and has been taken far away from the hell. This is what God says :

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ان الله يحب التوابين و يحب المتطهرين

There is no doubt about it that God is the friend of those who repent and are anxious to be purified. This verse does not show only this much that God the Almighty makes those who repent, His beloved, it also shows that sincere repentance is conditioned with real purity and cleanliness. It is necessary to get rid of every kind of dirt ; just repetition of the word 'repentance', (i.e. I repent) does not avail anything. There is no doubt about it that on the day when man pledges to God and bows down his head before Him to act upon all His commandments, he will be saved from the chastisement which was being prepared behind the scenes, for his evil deeds. Thus he gets what, as if, he never expected to have.

(Malfoozat vol. 7, p. 148)

Unlike human beings

Behold so far as human beings are concerned, if somebody does some wrong to the other person, at times, it happens, that the enmity is carried on till many future generations. The wronged person is always in search of his opponent and keeps on looking for an opportunity to avenge the wrong done to him. But so far as God, the Almighty, is concerned He is very Merciful and Benevolent He is not hard-hearted like the human beings who do not leave the other party for many generations to come, and wish to destory him. God is Merciful and He is, in fact, so Merciful that with one word and in a moment's time, He pardons the sins committed over as long a period as seventy years. Never you think that His forgiveness is such that it avails nothing. Not at all. The forgiveness that He grants is very beneficial and useful and this fact can be fully realised by the people who have ever repented sincerely.

Malfoozat Vol. 7, p. 150

Love is like musk

That shows that loving God, the Almighty, is like the Musk or the perfume which does not remain hidden. Same is the case with sincere repentance. When a man repents sincerely, God, the Almighty, forgives his previous sins ; he is enabled to perform righteous deeds ; his prayers are accepted by Him, and God becomes the friend of his friends and the enemy of his enemies. What had been destined for him as a consequence of his deeds is removed from him.

There is not much need to set forth arguments to show that in this short life of his, man stands in need of being saved from the calamities and he particularly wishes that he should be saved from the trials and tribulations that he has to confront

because of his evil deeds. All this is possible through sincere repentance.

One of the advantages of repentance is that God becomes the Protector of the one who repents and He removes all the calamities and undoes the plans that his enemies make against him and He protects him. This grace and blessing is not earmarked for any particular person. All the human beings are His servants, and that being the case, everybody who comes to Him and obeys H s commandments is like the one who has repented before him. He protects the one who repents, against all the calamities, and He loves him.

(Malfoozat Vol. 7, p. 155)

No more than sheep

I remember, once, cholera in this country assumed the form of an epidemic. Before this, God, the Almighty, had shown me in a vision the condition of these days. I saw a spacious open field where there was a long drain. The butchers had laid the sheep on this drain and were facing the sky as if they were waiting for the divine command. I was strolling nearby and while doing so I recited the verse

قل ما یعبئو بکم ربی لولا دعاء کم

(What does my God care for you, if you do not pray to Him)

As soon as they heard this verse and brought their knives into action the sheep began to wriggle their bodies. When the butchers saw the sheep wriggling, they said, "What are you? Nothing more than the sheep that eat the excreta."

After this (the vision), the cholera assumed the form of an epidemic. The fact is that the person who does not concentrate his attention on God is no more in rank and value than these sheep. (Malfoozat Vol. 7 p. 162)

Hidden aspect of Prophecies

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The fact is that it has always been the way of God, the Almighty, that there is a hidden aspect of the prophecies and they are a cause of a trial. Had that not been the case, there would have been no differences whatsoever and all the people would have had only one religion. But that is what God has willed for the sake of distinction ; there ought to be an aspect of trial in the case of prophecies. The shortsighted people and those whose vision is superficial, stick to the words, and they are thus thrown far away from the real object. It was because of this that the Jews stumbled and they doubted the truthfulness of the Holy Prophet, sallallho alaihi wa sallam. Had the Torah carried the prophecy in clear words that the promised Prophet would be a descendant of Ishmael and his name would be Mohammad, (sallallaho alaihi wa sallam), his father would be called Abdullah bin Abdul Muttalib and his mother would be known as Aamina, the Jews would have found no excuse to reject him. But it was their bad luck that the prophecy did not give all these details ; it was mentioned there that he would be from among "your brethren". They interpreted it to mean the "children of Israel".

(Malfoozat Vol. 7, p. 200)

Criterion to decide

Everybody has to be excused according to his personal circumstances and that being the case, I present

an ea ily understandable criterion for the decision.

There are various people at this time who claim to be receiving revelations, though they have no connection with Islam, whatsoever. Ten years ago, a Sikh from Amritsar, wrote to me that he had received a revelation to the effect that 'sikhism is a true religion'', likewise an Englishman wrote from Allahabad that he "has been told through revelation that Christianity is a true religion."

SO SAID

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The Holy Founder of the Ahmadiyya Movement

Read it yourself and tell the members of your family to read it.

To arrive at a conclusion hastily in respect of the revelations is far f om Taqwa (true righteousness). I do not like haste. One should be patient and he should pray to God and fear Him—and he should not do away with the fear of God.

ان الله مع الذين اتقوا

(Verily God is with those who are righteous and pious)

Even within the fold of Islam, there are many secrs at this time, and all of them belie one another. The attacks that the followers of other religions are making on Islam, are in addition to what the followers of Islam are doing to one another. A book entitled 'Tark-i-Islam' (the abandoning of Islam) has been published and yet another book 'Tahzeebul Islam' has also been brought out. This second book contains a lot of filthy and shameless accusations against the person of the Holy Prop et, sallallaho alaihi wa sallam. That shows that a battle is raging among various religions and sects. All of them claim to be on the right.

That being the case, it is not easy to decide the issue. Either God, the Almighty, may grant understanding through His grace and guide the man aright or one should not be hasty, rather, he should be patient and pray to God till he arrives at the truth as to who is receiving the support and help from God. Were God to help the false religion also the same way as He helps the true religion, it would become difficult to make distinction. That is why the Holy Prophet, sallallaho alaihi wa sallam, told the opponents

اعملوا على مكانتكم انى عامل

Go on doing what you are doing I am also doing (what I should do). That is if you are in doubt about my truthfulness (truth of the claim to prophethood), you go on doing what you think you should do and I am also doing what I have to do ; the end will make it clear as to who has the help of God and His support. Whatever is from God, the Almighty, will be supreme.

والله غالب على امره

This really is the way to distinguish between these revelations ; for, on the one hand the followers of Islam claim to be the recipients of revelations and on the other hand the Sikhs also put up the same claim. If all these revelations are taken to be from God, we will have to admit that there are many Gods. If all the revelations are from one and the same God, why then the cont-

radiction among them. The same God says to one person that such ann such religion is true and tells another person that that religion is false. The easiest way to arrive at the correet conclusion is to understand the fact that "word" is one thing and "deed" is another.

If the "word" varies, let the people wait for the "deed" (action). If the decision is based on the "word", the like of it can be met with elsewhere, too; the other person says that it has been revealed to me that you are a fabricator. But how can the "action" be hidden or suppressed? It is like the sun the existence of which nobody can deny.

It should be kept in view that by 'word' I mean the revelation and by 'action' I mean the help and support of God. Of course, if somebody says that he would like to witness the action (help and support of God) let him know that I have no control over it that I may be able to show it quickly—in fact, no prophet controls it—that is, no prophet can show the signs of God at his own will. Of course the prophets are anxious for it because they want to save the people. However, signs are in the hands of God and He shows as He thinks fit. The Holy Prophet, sallallaho alaihi wa sallam, was also very anxious but then it was revealed to him that he should put up a ladder, go to the sky and bring signs for them.

(Malfoozat Vol. 7, p. 302)

Under God's Direction

The work is being done for the sake of God. Just as He puts it in my mind—be it right in the eyes of the people or wrong, correct or incorrect—I do it the same way. He who renders me some help and then accuses me of extravagance, actually attacks me, the kind of attack that is simply unbearable. The fact is that I do not care for anyone whoever he might be. Were all the members of the Jamaat to decide not to pay the contributions and were they to abandon me, He who has graced me with His promises will grant me a better Jamaat which will possess greater straight—forwardness and sincerity. God has told me

ينصرک الله من عنده ينصرک رجال
نوحی الیهم من السماء

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that is, God will grant you succour from Himself. You will be helped by the people to whom We will send Our revelation.

After this, I do not value even as much as a dead worm, the people who have suspicions in their hearts. Moreover, why should they have any suspicions when I do not lay obligation on them—the people with dry hearts—to pay any contributions; their faith is yet incomplete. The contributions should be paid to me by the people who have full faith in all that I do whether they understand those things or they do not. They believe that to accuse me of these things causes the faith to be lost. I am not a trader that I should keep an account, nor am I the treasurer of a Committee that I should render the account to someone. I say it with loud voice that whoever has even the slightest doubt about me or about my spendings should take it as unlawful to pay even a penny. I do not care for anyone. God tells me frequently as if He tells me everyday, that He it is who sends everything to me that comes from wherever it may be, and He does not object to my spendings, then who else is there

to accuse me or raise objections. Such accusations were also made against the Holy Prophet sallallaho alaihi wa sallam, at the time of the distribution of the war booty. I repeat that you should tell everybody that I make God your witness - the God who has created you - that you and all those who share your views must not send to me even the smallest amount the whole of your life.

Then they should take note, in what way have I suffered. After citing God as witness, there is nothing else that I have to say.

(This was a letter written to some one by the Holy Founder of the Jamaat. Since it is reproduced in the books called Malfoozat and it touches upon a very important aspect of the life of the Jamaat, it has been deemed necessary to present it to our readers.) Malfoozat Vol. 7, p. 325

Aim of Worship

What is Zakat ?

توخذ من الاغراء و ترد الى الفقراء

It is collected from the rich and distributed among the poor. It gives a very good lesson in sympathy. The hot and cold (i.e. the rich and the poor) mix together and that makes the Muslims stand upright. It is obligatory for the rich that they should pay the Zakat. But had it not been obligatory, even then sympathy for human beings demanded that the poor should be helped.

What I now see is that if the neighbour is starving no heed is paid to it ; the people are concerned only with their own luxurious living. It is God who has put it in my mind and I cannot restrain myself from saying that if somebody's neighbour is starving, he is not permitted by the Shariaa to perform Haj. He has to give preference to sympathy and looking after the neighbour ; the Haj comes after these things. Now a days the people do not keep the real aim of worship in mind, rather their acts of worship are performed in mere traditional manner. In fact these acts of worship on their part are no more than customary. That is why people suspect Hajis to be doing evil deeds.

It is said that a blind woman was sitting somewhere. Somebody came and took away her covering cloth. The woman began to shout : O my son Haji, do give my covering cloth back to me. The man asked her as to how did she know that he was a Haji. She said : the experience has shown that this kind of things are done only by Hajis.

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If that is the case, then, what use is Haj (for such people).

(Malfoozat Vol. 8, p. 18)

Be prepared to Die

It should be kept in mind that this world is a Farm for the next world. Just as a Farmer undergoes all sorts of hardships and goes through difficulties to protect his Farm the believer should also protect his Farm so that he may be comforted in the next world. If he neglects this Farm now and does not value the time, he will be awfully sad and he will regret when he goes to the next world. There he will have nothing except pain. When he was in this world he was full of worries and sorrows for this world and when he will be in the next world he will be confronted with the worries and sorrows of that world.

If a person is over head and ears involved in the worries and sorrows of this world and he does not think of the next world, just imagine what would happen to him if he, all of a sudden, received the call of death. The death is a play ground and it comes all of a sudden. Whoever gets this message (of death) thinks that he is passing away from this world much earlier than the time that he should have. Why does he think in that vein? The reason is that he was really thinking of other things and he was not prepared for passing away from this world. Had he been prepared for it, he would have never thought of his death as having come earlier than its time rather he would have always been certain of its being near and at the very doorstep. That is why all the truthful people have been telling others to continue analysing their lives and be testing themselves whether they are prepared to die or not.

Hafiz (a Persian Poet) also says that one should always be prepared and should never be negligent in this respect, nor unmindful, otherwise he will have to undergo punishment. It is quite plain that if one is ever prepared for the journey, one will not find it hard nor will it create anxiety for him if he is to be on the move, without any prior notice. But on the other hand if he has never thought of it, he will become very much worried when asked to go on a journey How beautifully a poet has said that he had not admitted that he will have to go till it became a reality; and when it became a reality, then he had to admit that all the hopes and the ambitions had been buried in the grave.

But it is not possible without the grace of God that one should abandon negligence and be always in readiness to go to the next world. It is easier to listen to this kind of things and every ear can hear it but it is very difficult to act upon it.

(Malfoozat Vol. 8, p. 49)

Digitized by Khilafat Library Rabwah

Miracles of Word of God

Besides this, there is a spiritual resurrection. The people who are ignorant of the guidance of God and therefore their life is a life of error, are also dead people, for, spiritually they have died. When these people are guided aright, they are said to have been resurrected. This is the reality of the resurrection of the dead mentioned in the Holy Quran. It is on receiving this knowledge from God that I have explained it at length. If this is the rejection of the miracles, then, he who accuses me of it should ponder over the matter; he does not in fact declare me as rejector, it is he himself who deviates from the Holy Quran and rejects it.

What an act of un-understanding and ignorance it is that one should choose the parlance that constitutes an attack on the Holy Quran, and also on the Holy Prophet, sallallaho alaihi wa sallam. I wonder at what these people do. Do they love the miracles of Jesus Christ or the Word of God and the Holy Prophet, sallallaho alaihi wa sallam? If they can abandon the Word of God and the Holy Prophet sallallaho alaihi wa sallam, and retain the miracles of Jusus Christ, let them do so. We simply cannot do this; we cannot leave the Word of God and insult the Holy Prophet, sallallaho alaihi wa sallam. If the whole world wishes to abandon me for this, let it do so; I do not care, for, God is with me.

(Malfoozat Vol. 8, p. 127)

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Translated by Naseem Saifi

LET'S THINK OVER IT

Opposition to the Religious Cause

Digitized by Khilafat Library Rabwah

In 1943, Hazrat Imam Jamaat Ahmadiyya, the Second Successor of the Founder of the Jamaat, may God be pleased with him, said : "The objections that are raised about what is done for God's sake should be borne with pleasure. He who does something for God's sake always feels happy when people object to what he does ; he is never annoyed over it. The objections should be listened to with one ear and they should be turned out from the other ear. What greater pleasure there can be than being abused for God's sake, in the matter of religion. Only such a person can be called a true Ahmadi who tolerates the objections for the sake of God.

In the days of the First Successor of the Holy Founder of the Jamaat, somebody made a very good move. When he was asked, some times later as to how the matter was going on, he said, "I do not think the move was a good one. It seems that God is not pleased with it, for, none has hurled abuses and none has raised any objections." The fact is that whatever move is made for the sake of God, it is always objected to. One should not take it to heart.

After sometime, he said : Congratulations. The move is a blessed one. I have received a letter full of abuses. Thus, to tolerate the objections shows the true spirit of national progress.

To start answering the objections immediately is being small-hearted. Maulvi Burhan-ud-Din, may God be pleased with him, was a saintly person in the Community. When in 1903, the Founder of the Ahmadiyya Movement went to Sialkot, the Reception given to him was very great. But at the same time, the opponents hurled abuses on him.

When he was returning, the people threw stones at him, and because of these stones, the windows of the Railway Train had to be closed. Maulvi Burhan-ud-Din was an old man and because of that he was easily caught by the opponents who started pulling his beard and giving him blows. He was moving on and uttering the words : "Subhanallah, I wonder how lucky I am.' The opponents (getting more infuriated) took the dung of the cows and put it in his mouth. On this, Maulvi Sahib said, ' Subhanallah, how lucky I am that this Bounty has become my lot."

The fact is that the objection that is raised against the believer in connection with his religion is the cause of his salvation and one should never fear it.

Women and Tahrik-i-Jadid

Hazrat Muslih Mauood says :

The women (of the Ahmadiyya Community) have to play a great part in the Tahrik-i-Jadid. You should help your husbands financially. You should inculcate the habit of simple food and simple dress. A woman

who is pleased with the Jewellery, cannot accomplish anything great. You should, therefore, take simple food, wear simple dress and let equality prevail. If you do not do so, God Himself will establish equality among you. God is going to establish a new kingdom in this Age and in this Kingdom the rich will become poor and the poor will become rich. The difficulties that the rich people will have to confront will be of their own making, none else will be responsible for them. If you want to live a good life and at the same time you want to please God, you should give to the poor their share from your wealth. If you will not do that, then, you should know that the days are very near and God Himself will do it. You should not wait for those days, rather you should try to deserve the reward.

I hope you will pay special attention to the upbringing of your children and then you will become good model for this world.

(The Misbah, January, 1939)

Simple life and spirit of sacrifice

Digitized by Khilafat Library Rabwah

Commenting upon Suratul Kausar, Hazrat Imam Jamaat Ahmadiyya, the Second Successor of the Holy Founder of the Jamaat, once said: "This is a short Sura but in view of the fact that detail of the national responsibilities that it has given and the methods it has explained to attract the help of God, it is very essential that every Pakistani should always keep it before his eyes. More especially it is the duty of every Ahmadi to be pondering over it; everyone of them should mould his life according to what it teaches. They should do so because of the fresh pledge that the Ahmadis have made with God—the fresh pledge is always stronger than an old pledge. They have proclaimed to the world that they would serve Religion and, sacrificing their lives and their wealth, they would see the Flag of Islam flying high and in all the corners of the world. Unless they prove this claim of theirs -be they men or women—through their actions showing that they are living simple lives, and unless they prove to the world that they are really prepared to sacrifice their lives and their wealth and that they have a distinctive mark in this respect, their claim would be a false claim and it would humiliate them in the eyes of their friends and their foes.

I pray to God that He may enable every Ahmadi—man and woman—and other Muslims also, to realise their responsibilities and they may really and truly be enabled to sacrifice themselves and their relatives—so that their claim may not remain just a verbal claim; the angels should praise them on the heavens for their sacrifices and they may pray for them to be raised high in their ranks. I also pray to God that He may remove the difficulties of the Muslims and grant them respect and honour and enable them to live a life of perpetual progress.

(18th of March, 1948)

Read regularly

MONTHLY

Tahrik-i-Jadid

RABWAH

SOCIAL STRUCTURE OF ISLAM

Digitized by Khilafat Library Rabwah

Gist of a lecture delivered by Sahibzada Mirza Mubarak Ahmad which has since been published in a book form.

In order to establish and develop a real and truly Islamic social structure on national and individual scale, it is one of the most important duties that the poor and the needy should be looked after and that the hungry should be fed. The Holy Quran has explained this duty at various places and in numerous ways. It has stated quite clearly that the ways in which the pleasure can be attained to—and one can safeguard against the wrath of God—one of them which is very important is to look after the poor and the needy and to feed the hungry.

The following verses of the Holy Quran are very explicit on this subject :

فات ذا القربى حقه والمسكين وابن السبيل ـ ذلك خير للذين يريدون وجه الله و اولئك هم المفلحون .

(So give to the kinsman his due and to the needy, and to the wayfarer. That is best for those who seek the favour of Allah, and it is they who will prosper). (30 : 39)

يتساءلون عن المجرمين ما سلككم فى سقر قالوا لم نك من المصلين و لم نك نطعم المساكين .

(They will be in Gardens asking one another concerning the guilty one what has brought you into the Fire of Hell ? They will say, 'We are not of those who offered Prayers, nor did we feed the poor.') (74 : 41-45)

Sahibzada Mirza Mubarak Ahmad

و اما اذا ما ابتلٰه ـ فقدر عليه رزقه ـ فيقول ربى اهانن ـ كلا بل لا تكرمون اليتيم ـ ولا تحضون على طعام المسكين.

(But when He tries him and straitens for him his means of subsistence, he says, 'My Lord has disgraced me.' Nay, but you honour not the orphans, and you urge not one another to feed the poor.) (89 : 17-19)

و هديناه النجدين ـ فلا اقتحم العقبة ـ و ما ادرك ما العقبة ـ فك رقبة ـ او اطعم فى يوم ذى مسغبة يتيما ذا مقربة او مسكينا ذا متربة .

(And We have pointed out to him the two highways of good and evil. But he attempted not the ascent courageously. And what should make thee know what the ascent is? It is the freeing of a slave feeding in a day of hunger, and orphan near of kin. Or a poor man lying in the dust.) (90 : 11-17)

و فی اموالهم حق للسائل و المحروم .

(And in their w alth was a share for one who asked for help and for one who could not.) (5 : 20)

فی موالهم حق معلوم للسائل والمحروم.

(And those in whose wealth there is a recognised right for one who asks for help and for one who does not.) (70 : 25-26)

Here the question arises as to who is the needy (*Miskeen*) and what is the definition of this word. The answer to this question is found in the following words of the Holy Prophet, sallallaho alaihi wa sallam.

عن ابی هریرة قال قال رسول الله صلی الله علیه وسلم - لیس المسکین الذی ترده التمره و التمرتان و الاکله والا کلتان و لکن المسکین الذی لا یسائل الناس شیئا ولا یظنون به .

Digitized by Khilafat Library Rabwah

It is reported by Hazrat Abu Huraira, may God be pleased with him, that the Holy Prophet, sallallaho alaihi wa sallam, said: "The needy (*Miskeen*) is not the person who goes about for a date or two or for a morsel or two. The needy (*Miskeen*) is the person who does not beg the people nor do the people know that he is a needy person and that they may give him something. (That is, the well-clothed person who is needy but does not beg). (*Abu Daud*)

The Holy Prophet, sallallaho alaihi wa sallam, has also defined the (*Mahroom*) (the deprived one). Hazrat Abu Huraira, may God be pleased with him, reports that the Holy Prophet, sallallah alaihi wa sallam, said, *Mahroom* (the deprived one) is that needy person (*Miskeen*) who has not got enough to fulfil his needs and he also does not beg the people lest they may come to know of his need and give him charity. (*Abu Daud*)

These Traditions (Ahadees) make it quite clear that it is the responsibility of the society to look for this type of people and try to fulfil their needs. If a Jamaat or an individual does not realise this responsibility, it will make him deserving of being questioned.

The Holy Prophet, sallallaho alaihi wa sallam, has also indicated how the wealth of the rich can be made blessed and purposeful. He says:

وان هذا المال خضرة حلوة فنعم صاحب المسلم ما اعطی منه المسکین و الیتیم و ابن السبیل .

There is no doubt about it that wealth is good looking and tasty but only that Muslim is a good Muslim who gives it to the needy and to the wayfarer.

This also should be remembered that just as the Prayer, the Remembrance of God and other acts of worship are necessary to purify oneself and to gain contentment, helping the orphan, the widows, the poor and the needy purifies one's wealth. The wealth

is transitory ; it comes and goes. Today somebody is rich, tomorrow he might become poor ; the one who is poor today, might become rich by tomorrow. And that being the case, it is very essential to spend one's wealth for the poor in order to purify it and to win the pleasure of God ; this spending is also a means of the safety of the wealth. The Holy Quran has described this fact in the following words :

فانطلقوا و هم يتخافتون - ان لا يدخلنها
Digitized by Khilafat Library Rabwah
اليوم عليكم مسكين - و غدوا على حرد
قدرين - فلما راوها قالوا انا لضالون -
بل نحن محرومون .

(And they set out, talking to one another in low tones, Saying, 'Let no poor man today enter it against you. And they went forth early in the morning, determind to achieve their purpose. But when they saw it, they said, 'Surely, we have lost our way. Nay, we have been deprived of everything.) (68 : 24-28)

The example that has been cited here shows that the result of not giving to the poor was that the rich slept as the rich and wealthy but when the rose up in the morning, all their wealth had been lost and gone. May God save us from this thing. How terrible is the result of not giving the needy his due right.

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١- ما يعبؤبكم ربى لو لا دعاءكم
٢- لا تمش فى الارض مرحا
٣- هدى للمتقين -

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(Continued from page 4)

Our dear Doctor was an active member of the executive Committee of Ahmadiyya Mission, Kano who contributed immensely to the progress of the local Jamaat. He was always found ready to carry out any duty assigned to him by the Jamaat and made generous financial contributions whenever he was asked for that. He was also a counsellor to both our youths as well as the elders and was an effective preacher of Ahmadiyyat by word of mouth as well as by action and good deeds. He played a crucial role in the establishment and successful running of our Fazle-Omar Ahmadiyya Secondary School, Kano, of which he was the local Manager for the past 11 years.

In short, our late Doctor Sahib was a man of rare qualities who lived a highly successful and exemplary life. May Allah be pleased with him and exalt his status in the hereafter. Amen.

We also express our special sympathy and condolence to his family and pray to Almighty Allah to grant them patience and courage to bear this big shock and enable them to inherit all virtues possessed by late Dr. Ziauddin and to follow his noble deeds.

May the Almighty Allah also console all of us and make up the big loss and gap created by his demise. We also pray for the continuation of the work started by our late brother. May the Ahmadiyya Clinic Kano ever continue serving the humanity and attaining very good name for the Ahmdiyya ever afterwards. Amen.

Alhaji S. I. Ogunbekun

Chairman, Ahmadiyya Mission, Kano.

MESSAGES

Below we reproduce the messages sent to the Ahmadiyya Jamaat, the Gambia, on the occasion of their 7th Annual Conference held on the 17th-19th April, 1981.

Digitized by Khilafat Library Rabwah

The Message from Hazrat Imam Jamaat Ahmadiyya, may God be his Helper and grant him succour in every field.

Ahmadiyya Banjul Gambia

Hearty congratulations on 7th Annual Conference of the Ahmadiyya Mission the Gambia. It is high time to realize that you are required now to earnestly consolidate your efforts for further triumph of Islam during fifteenth century of Hijra. Emulate beloved Prophet Mohammad peace be on him the excellent exemplar and demonstrate a fine example of serving mankind and Islam may Allah be with you all.

Below we reproduce the message from Sahibzada Mirza Mubarak Ahmad Sahib, Vakil-i-Aala and the Vakilut-Tabshir :

My dear Brothers and Sisters,

Assalamo Alaikum

I am glad to know that you are holding your 7th Annual Conference. I pray to God that He may shower His blessings on your deliberations and enable all of you to derive the fullest benefit out of this spiritual gathering.

I should like to draw your attention to the fact that the Founder of the Ahmadiyya Movement has repeatedly said that all success will come through prayers offered to God with all the sincerity of the heart. One of the aims that the Founder of the Ahmadiyya Movement, had in mind in holding the Annual Conference was that the large number of friends gathered there would pray together and thus attract the Mercy of God. I should therefore like to advise all of you that you should, on this occasion, pray very fervently that God may enable us do all the things that are needed for the supremacy of Islam. It is through prayers that we can attract God's mercy and it is through His Mercy that we can accomplish the task that has been assigned to us.

My dear Brothers and Sisters ! As all of you know our Jamaat is going to complete the first century of its life in 1989. Hazrat Imam Jamaat Ahmadiyya has asked the Jamaat all over the world to welcome the second century in a befitting manner. He has a grand programme for this in mind ; it consists of publication of more translations of the Holy Quran and other literature on Islam, building of more mosques and Mission Houses and opening of new Missions. I know all of you have promised to share in this programme by contributing towards the Jubilee Fund. I should like to remind you that you should pay the instalments regularly so that the programme may be carried on as scheduled.

Once again I pray to God that

He may shower His blessings on your deliberations.

Yours fraternally,
Mirza Mubarak Ahmad
19—2—1981.

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The closing remarks by Hon. Omar A. Jallow pointed out that the Ahmadiyya Jamaat in the Gambia had done great service to the country. He said, inter alia,

Bismillahi Rahmanir Rahim

Your Excellencies,
Venerable Amir,
My Muslim Brothers and Sisters,
Amir of Sierra Leone,

The achievements of the Ahmadiyya Movement in the Gambia since its establishment in 1961 are well known to all and sundry. In the educational and social spheres; it is a record worthy of emulation.

Irrespective of religious beliefs, race or creed, the Ahmadiyya Movement has been providing both educational and medical facilities to a large number of Gambians thus supplementing Government's efforts in this direction. The Nusrat High School the medical centres and the proposed hospital presently under construction are worthy testimony to the effective part the Movement is playing in our endeavours at socio-economic development.

Before I declare the Assembly adjourned, I would like to avail myself of this opportunity to express Government's appreciation of the vital role the Ahmadiyya Movement is playing both in the religious sphere and in the educational and medical fields. It is twenty years since the Movement was established in The Gambia and throughout this period the Movement has never been found wanting in the execution of its responsibilities.

SELF-RELIANCE

Whate'er I do they call it muck
And try to get me done
I gaze and gaze and think and think
'Tis faith or jesting fun ?

My Lord and God You know me well
A frail and freakish mind
I try to move the way I can
My feet I try to find

You know whate'er I can or can't
You know my weakest thoughts
My dullest sense is sure to fail
To loose the tightened knots

Whate'er my deeds I cannot say
That friends or foes should praise
My only solace lies in You
To You my hands I raise

'Tis You who make me do the little
The good or bad I do
For, You have made my heart and head
And You have put me through

I do not mind the way they talk
I do not heed the pricks
You know that I have never felt
The pain of stones and sticks

If You can take it cool and calm
And bear my faulty ways
The worldly wise may shout and yell
I damn, whate'er he says.

NASEEM SAIFI

EXAMINATION RESULT

HAVE YOU INFORMED HAZRAT IMAM JAMAAT AHMADIYYA OF YOUR RESULT ?

Digitized by Khilafat Library Rabwah

DR. AHMAD LEAVES THE GAMBIA

Dr. Saeed Ahmad, Medical Officer, Ahmadiyya Clinic, Kaur, the Gambia arrived back recently after a long meritorious service in the Gambia. On his return, The Gambia News Bulletin, published the following news item in its issue for Friday 29th May, 1981. The text of the news item is reproduced below :

Dr. Saeed Ahmad left for home last Saturday after 13 years service in the Gambia. He has devoted this entire period to serving the people in the North Bank Division.

He bade farewell to the Ahmadiyya Community in The Gambia at a dinner given in his honour at the Banjul residence of the Amir, D. A. Hanif on Thursday.

The Amir in his speech paid tribute to Dr. Ahmad for his service and the great sacrifice he had rendered to the pepole. He asked the gathering to join him in praying for Dr. Ahmad and to remember him always in their prayers.

Among others who paid the tribute to Dr. Ahmad were the Secretary General Gambia Ahmadiyya Movement, Alhaji Lamin Juwara, and the President Alhaji T. B. Foon who not only wished him well wherever he will be, but also welcomed his successor Dr. Mohammad Ashraf. Mr. Foon was confident that Dr. Ashraf would continue the good work of his predecessor, Dr. Ahmad.

In thanking the brethern and colleagues, outgoing Dr. Ahmad observed that his stay in the Gambia had been peaceful and rewarding. "Whatever I have done, I have done in the service of God and man" Dr. Ahmad said.

He stated that he was leaving The Gambia, because he had been recalled to serve elsewhere on behalf of the Ahmadiyya Movement.

As a symbol of their appreciation, the Secretary General, Alhaji Lamin Juwara, on behalf of the Movement presented to Dr. Ahmad a wrist watch.

The occasion was attended by Ahmadiyya throughout the country as well as well—wishers.

THE JALSA SALANA

The Jalsa Salana will insha Allah be held on the 26—28th of December 1981. As usual it is hoped that members of the Jamaat from various parts of the world will attend the Jalsa. Friends coming from abroad should please start making preparations for their journey. It is advisable that the Amirs and the Missionaries in charge should inform the Vakalat-i-Tabshir well in advance, of the names of the participants from their respective countries. That makes the Reception of the guests an easy task.

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ANNUAL IJTIMA

Digitized by Khilafat Library Rabwah

of the Khuddamul Ahmadiyya will insha Allah be held on the 23rd-25th of October, 1981.

AN APPRECIATION

Sayed Mahmud Ahmad Nasir who taught at the Jamia Ahmadiyya, Rabwah for many years and is now serving the Mission in the United States of America, as a Missionary, is, with the grace of God, an asset for the Jamaat over there. His preaching activities are highly appreciated by all and sundry. Recently Mr. Mansfield M. Kaseman, Director of the United Church Centre for Community Ministries wrote to him :

Dear Mr. Nasir :

Your gracious hospitality and stimulating dialogue yesterday was deeply appreciated. You are a man of great spiritual insight who is crossing many barriers in pursuit of truth and unity. I respect you and am honoured for the time we shared together.

Your interest in discerning common links between our religions is one of the more important pursuits of our time. If religious leaders cannot come to reason together and to pray together for God's guidance, I do not think there is much hope for our world.

Thus I look forward to reading the books you gave me and to entering into further fruitful exchanges in the future.

Please thank your good wife for the delicious meal which provided norturance for the spirit as well as the body. Her special care in the preparation of the dishes lent added significance to our experience.

You will be held in my prayers and I look forward to developing our acquaintance in the future.

ANNUAL IJTIMA

of the Ansarullah will, insha Allah, be held on the 30 - 31st of October and 1st of November, 1981.

TAQWA

Digitized by Khilafat Library Rabwah

(THE FEAR OF GOD)

The Holy Founder of the Ahmadiyya Jamaat, may peace of God be upon him, says :

Taqwa is the gist of all the sacred scriptures and Torah and the Gospels. The Holy Quran has described the great and complete Will of God and His pleasure just in one word, and that is *Taqwa*.

(Al-Hakam Vol. 3, No. 22)

2. Where there is no Taqwa and Purity, no good deed is a good deed there. God says about the Holy Quran (in appreciation of it) *Hudal-lil-Muttaqeen*. The Holy Quran is also a guidance only for those who become Muttaqi (who fear God).

(Al-Hakam 31st of August, 1901)

3. When a person becomes Muttaqi, God makes a distinction between him and others and He changes all of his straitened circumstances. He not only changes those circumstances, *Yarzuqho min haiso la yahtasib* (He provides him from where he cannot even imagine) You should remember that whoever fears God, God removes all his difficulties and gives him a lot of rewards (i.e. He grants him success and prosperity).

(Al-Hakam 17th of July, 1903)

(Continued on page 22)

OBITUARIES

Digitized by Khilafat Library Rabwah

It is announced with great regret that **Mr. Martolo, S.H., the National President of the Ahmadiyya Jamaat, Indonesia,** passed away on the 3rd July. 1981. Inna lillahi wa inna ilaihi rajioon. He was aged 66.

It was in 1935, when he was pursuing his studies in a College, that he met Maulana Rahmat Ali, first Ahmadiyya Missionary, and had the good luck of joining the Jamaat. From the very beginning he was deeply interested in the Jamaat activities and he did everything with great love, affection and zeal In 1936 he was appointed the Secretary of the Ansarullah which, then, was an organisation of the youth. He was the President of the Jamaat (in Indonesia) from 1963 to 1975 and from 1978 to the end of his life.

Having served his country in various capacities, he was finally appointed the President of the South East Asia Bank He held this post till the end of his life.

Our hearty condolences go to the bereaved family and to the whole Jamaat of Indonesia.

May God grant him high ranks in the Paradise. Amen.

It is announced with regret that **Mrs. Sauda Yausan, wife of Maulvi Yusuf Yausan, Ahmadiyya Missionary, Ghana, West Africa,** lost her life in an accident on the 30th of June, 1981. Inna lillahi wa inna ilaihi rajioon.

She was travelling in a Car when a big Omnibus collided with it ; seven persons were killed on the spot. Mrs. Sauda was one of those who lost their lives in his accident. She was thirtyone years old, and she leaves behind a son aged 5 and a daughter aged 3.

The deceased was an active member of the Jamaat and being the wife of a Missionary she had to do lot of work for the Mission, especially on the occasion of the Annual Conference.

The Janaza prayer was led by Maulvi Abdul Wahab Adam, the Amir and Missionray incharge of the Ghana Mission.

May God grant her high ranks in the Paradise and console the bereaved family Himself.

We send our heartfelt condolence to Maulvi Yusuf Yausan and the entire families of both of them as well as to the entire membership of the Ahmadiyya Jamaat.

(Continued from page 21)

4. Since the days of Adam, none has won a victory without *Taqwa*. The key of victory is in the hands of God and victory can be achieved only by the person who is superior to others in Taqwa. If the plant of Taqwa is strongly rooted, it can turn the skies and the earth upside down.

(Al-Hakam 17th, Sept. 1901)

JAMAAT NEEDS CAULDRONS

Hazrat Imam Jamaat Ahmadiyya has asked the members of the Jamaat to donate the Cauldrons for the DARUZ-ZIAFAT (which is responsible for the feeding of the guests—day to day guests as well as the guests on all other occasions, the Annual Conference included).

One Cauldrons costs Rs. 2000/- which is almost equivalent of 200 American Dollars.

NEWS IN BRIEF

Digitized by Khilafat Library Rabwah

Fiji :

Recently Hazrat Imam Jamaat Ahmadiyya, may God be his Helper, sent a message to the Ahmadis of Fiji on the occasion of nation-wide meetings. In it Huzur said, "It is with great hopes for the supremacy of Islam all over the world that we welcome the fifteenth century." He further remarked that the visible signs pointed to the nearness of the victory for Islam, for, there is a general awakening in the Muslim world in particular and in the whole world in general ; moreover, it is gaining momentum.

This message of Huzur was read to all the Ahmadis at the meetings held at various places and it was also published in the most widely circulated newspaper, Fiji Times, in the form of a supplement on the 27th of May.

Maulvi Sajjad Ahmad Khalid also reports that on this occasion another message of Huzur which he was given to the peoples of the European countries was also published in a pamphlet form This message—the Message of Peace and a Word of warning—has already been published in different parts of the world.

The message that was sent for the meetings also made mention of the fact that the Jamaat must try to establish peace in the world in full conformity with the teaching of Islam.

Huzur also referred to the prophecy of the Holy Prophet sallallaho alaihi wa sallam in respect of the appearance of the Mahdi. This Mahdi, the prophecy says will establish the oneness of God and a revolution brought about by him in the religious world will make Islam supreme in the world.

Huzur remarked that the time for that supremacy of Islam was now at hand.

Drawing the attention of the members of the Jamaat to the need for prayers Huzur said, "This life, it must be remembered, is very unpleasant without supplications to God and in fact it can be said without any fear of refutation that nothing can be had unless it is God who gives. The world, he said, is at the brink of ruination and it has to be saved.

London :

Mr. Mohammad Sharif Ashraf, Secretary for Preaching, United Kingdom, reports that the 15th of April 1981 was observed as the Yaumut Tabligh (Preaching Day). In all the parts of the U.K. the members of the Ahmadiyya Jamaat went round distributing Islamic literature and talking to individuals about the excellence of the teachings of Islam.

The branches of the Jamaat had been supplied with two pamphlets: What is Ahmadiyyat and Islam, Its Message.

The members of the Jamaat in London gathered at the Mahmud Hall at 10 a.m. and left with necessary instructions and prayers, in groups of three to five.

The Amir, Maulana Sheikh Mubarak Ahmad, supervised the preaching activity and also joined one of the groups to distribute the pamphlets in the Hyde Park. As good luck would have it, there were no less

than fifty thousand Asians in the Hyde Park on that day Quite a number of them were approached and pamphlets were given to t em.

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Mr As raf says that the reports received from various quarters show that the litera ure was well received and the individuals showed great interest in the message that was delivered to them.

Canada :

The Office Secretary of the Central Lajna rep rts that a report received from the General Secretary, Lajna Canada indicates that the Annual Ijtima held by them in Toronto was with the grace of God a huge success It created a very good impression on the women as well as the children who accompanied their mothers or sisters.

The Conference was presided over by the President of the Lajna while the inaugural speech was made by Maulana Munir-ud-Din Shams, the Amir and Missionary incharge.

Indoor games, Table tennis etc., also formed part of the progarmme. A Declamation contest was also held. The prizes were distributed by the President of the Lajna who declared the Conference closed with a silent prayer offered by all those present.

Sweden :

In a recent report, Mr. Hamid Kareem Mahmud, Missionary in charge Sweden has expressed pleasure at the momentum that the activities of the Ahmadiyya Mission over there are gaining. It is not only the Missionaries and the members of the Jamaat who try to each the people, the people themselves also come to the Mission House and the Mosque to acquaint themselves with the teachings.

He reports that quite a number of students of the Middle Schools, Colleges, Universities and other friends come to see the Mosque and to talk to the Ahmadiyya Missionarien. In addition to the verbal preaching these friends - seekers after truth - are also presented with Islamic literature which they gladly accept.

On the 29th of April, the Mosque and the Mission House was visited by a Correspondent of the G T. Newspaper He spent quite some time with the Missionary in charge and interviewed him for his newspaper. The subject m stly discussed was the significance of Ahmadiyya in the present religious set up of the world.

On the 4th of May another Correspondent visited the Mosque and the Mission House and interviewed the Missionary in charge.

Two new publications of the Mission are (in Swedish language) : Islam, an alternative for the modern woman ; A Western Woman's views on Islam.

Freetown

Maulvi Majeed Ahmad Sialkoti reports from Freetown, Sierra Leone that public meetings were held on the 23rd of March in almost all the branches of the Mission Freetown, Bo, Boajibu, Blama, Kenema, Rokupr, Misingbi Tombodu and Magburaka were the main venues of these meetings At all these places, Missionaries (Pakistani as well as Local) and other members of the Jamaat addressed the Gatherings and explained to them the present situation in the religious world and dilated on the changes brought about by the Imam of this Age whose advent had been prophesied by the Holy Prophet sallallaho alaihi wa sallam.

Some Islamic literature was distributed the main theme of which was the excellence of the teachings of Islam as expounded by the Imam of this Age.